We Live With Dhamma Knowledge

Saṃyuttanikāyo Nidānavaggo

Nidānasaṃyuttaṃ Buddhavaggo

Paṭiccasamuppādasuttaṃ

(Discourse on Dependent Origination)

Vibhaṅgasuttaṃ

(Discourse on Analysis of Dependent Origination)

Pāḷi and English

2019

Saṃyuttanikāyo
Nidānavaggo
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Buddhavaggo

Paṭiccasamuppādasuttaṃ (Discourse on Dependent Origination)

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “Bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ.

> Thus have I heard. On one occasion the Blessed One was dwelling at Savatthī in Jeta’s Grove, Anathapiṇḍika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!” “Venerable sir!” those bhikkhus replied.

Bhagavā etadavoca – “Paṭiccasamuppādaṃ vo, bhikkhave, desessāmi; taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

> The Blessed One said this: “Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak.”–“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

“And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.

“Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho; viññāṇanirodhā nāmarūpanirodho; nāmarūpanirodhā saḷāyatananirodho; saḷāyatananirodhā phassanirodho; phassanirodhā vedanānirodho; vedanānirodhā taṇhānirodho; taṇhānirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī” ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Paṭhamaṃ.

“But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.” This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement.

Vibhaṅgasuttaṃ

(Discourse on Analysis of Dependent Origination)

2. Sāvatthiyaṃ viharati…pe… “Paṭiccasamuppādaṃ vo, bhikkhave, desessāmi vibhajissāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

> At Savatthī. “Bhikkhus, I will teach you dependent origination and I will analyse it for you. Listen to that and attend closely, I will speak.” “Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

> “And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations come to be; with volitional formations, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“Katamañca, bhikkhave, jarāmaraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko; ayaṃ vuccati jarā. Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo, idaṃ vuccati maraṇaṃ. Iti ayañca jarā, idañca maraṇaṃ. Idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

> “And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death.

“Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ vuccati, bhikkhave, jāti.

> “And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent into the womb, production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.

“Katamo ca, bhikkhave, bhavo? Tayo me, bhikkhave, bhavā – kāmabhavo, rūpabhavo, arūpabhavo. Ayaṃ vuccati, bhikkhave, bhavo.

> “And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

“Katamañca, bhikkhave, upādānaṃ? Cattārimāni, bhikkhave, upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Idaṃ vuccati, bhikkhave, upādānaṃ.

> “And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.

“Katamā ca, bhikkhave, taṇhā? Chayime, bhikkhave, taṇhākāyā – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā. Ayaṃ vuccati, bhikkhave, taṇhā.

> “And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

“Katamā ca, bhikkhave, vedanā? Chayime, bhikkhave, vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati, bhikkhave, vedanā.

> “And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

“Katamo ca, bhikkhave, phasso? Chayime, bhikkhave, phassakāyā – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Ayaṃ vuccati, bhikkhave, phasso.

> “And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

“Katamañca, bhikkhave, saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati, bhikkhave, saḷāyatanaṃ.

> “And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

“Katamañca, bhikkhave, nāmarūpaṃ? Vedanā, saññā, cetanā, phasso, manasikāro – idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāyarūpaṃ. Idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati, bhikkhave, nāmarūpaṃ.

> “And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

“Katamañca, bhikkhave, viññāṇaṃ? Chayime, bhikkhave, viññāṇakāyā – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Idaṃ vuccati, bhikkhave, viññāṇaṃ.

> “And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

“Katame ca, bhikkhave, saṅkhārā? Tayome, bhikkhave, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Ime vuccanti, bhikkhave, saṅkhārā.

> “And what, bhikkhus, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

“Katamā ca, bhikkhave, avijjā? Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ. Ayaṃ vuccati, bhikkhave, avijjā.

> “And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī” ti. Dutiyaṃ.

> “Thus, bhikkhus, with ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness…. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness…. Such is the cessation of this whole mass of suffering.

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